### 3. Care of the body.

515 539 By and large, the Pangwe may be called a very clean people, cleaner than many European peoples. The majority wash and bathe very frequently, and the following proverb shows how a person who does not wash is judged:

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|---|---|---|---|---|---|
| otɨ̄ k] -mfɔ̌ɔ̌ | a | dɨ̄ɔ̌nā: | kā | | mvɔ̌ɔ́ |
| Old pocket (1) | she | said thus: | if now there is | | rain |

[195] 1. A common term of abuse for men, similar to our "old hag" for women.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| a | bɔ̄́de | ma, | ngbɔ̌́na | a | wɔ̄́ban | e | madɨ̄́m | a |
| it | wets | me, | time | to | wash | in the | water, | it |

| | | |
|---|---|---|
| bɛ̄ | ma | anɨ̌ |
| was | for me | just! |

That is: "The rain came just in time, it was high time for a bath."

164 515 The many skin diseases, from which younger people suffer with special frequency, seem to have causes other than uncleanliness, /187/ although it must be admitted that among many Negroes there is an incredible indifference with respect to the care of the body, treatment of wounds, and parasites. In general, however, one can only praise the Pangwe for their cleanliness.

515 318 334 Formerly, even soap, made from a Rubiacea (ogbwɨ́m Fang, ogbwɨ̄́mē Ntum), was customarily used for washing bark cloth.

515 278 834 There are no fleas, but on the other hand there are vast numbers of lice which are picked off and killed by biting them -- the women swallow them at the same time. They are also killed by special medicines. These medicines are made with raffia palm oil which is rubbed on the skin and which the lice do not like to begin with. To the oil is added charred and ground plantain skins or the ground and subsequently dried roots of the Apocynacea Dogcanga diplochlamys K. Sch. (oɨ̄ metɨ̄ɨ̄ Ntum), ground leaves and blossoms of the Simarubacea Quassia africana Baill. (ɨ̄ɔ̄ɨ̄-efɨ̄'), and ground leaves of the Malpigiacea Heteropteris africana A. Juss.

832 fumigated (Fig. 58), while the skulls with cold severity surveyed the situation, until they themselves had justice done to them, for they were carried in a dance around the love tree. Meanwhile, a number of the participants took red dye and with it drew a line on the bark of the love tree, observing that they themselves would like to look like this in the eyes of their beloved. Another one took black dye in addition to the red and first made a red line, saying, "In the eyes of the girl to which I shall go (he probably was not allowed to pronounce her name) I want to appear like this (red)"; then he drew a black line and added, "On the other hand, the girl shall see all others like this (black line)." We already know that red is the color of life, [822] of joy, and of light. Black here signifies its opposite, the unpleasant and ugly.

832 Finally, a small punishment was meted out to the ancestral 769 skulls by sticking them in the above-mentioned draw traps set up around the tree and leaving them there until the next day. Such a punishment of the ancestors is very rare, and it is significant that it does not occur at the Malan but in connection with the love medicine, which is to be regarded as a degenerate form of the Malan. Then around the tree a great variety of other medicines were distributed, such as red dye and a piece from the loincloth of a mother-in-law. Among the Fang the genitals [826] themselves are supposed to be taken, these having been cut from the deceased mother-in-law. /162/ /Fig. 58 appears here in the original text/

832 On the forenoon of the second day of the festival about 25 783 banana leaf vessels were set up in a row in the festive area and [845] filled with freshly fetched water. Into the first vessel the medicine man put a whole pile of bark pieces and leaves, all of them love medicines. The other vessels were treated in a more perfunctory fashion: only a few pieces of bark were placed in the second vessel, and in each of the following, only one; the last vessels did not get anything. The medicine man then sat down at the first vessel, blew into it with a pipe, whereupon a thick, [848] soap-like foam arose, which supposedly comes from the bark of [829] the Cylicodiscus gabunensis (Taub) Harms (eddm), and then washed his face, first in this vessel and then in all the following